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NOTES ON ANTHROPOLOGY.

BY

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THE ARYAN QUESTION.—There are few subjects which have been more discussed during the last thirty or forty years than the various questions in regard to the origin and migrations of the Aryan race. The earlier period of purely philological investigation has given way to a general study of all the aspects of the matter, and new theories of the most opposite character have been developed. One of the most recent works on this subject is the forthcoming one of Lapouge, the introductory chapter of which has recently been published in the *American Journal of Sociology* (Nov., 1899, pp. 329-347). In this, which is in some measure a résumé of the whole work, he declares that although there was probably no such thing as an "Aryan race," yet there must have been a dominant type among the various types that spoke Aryan languages, and that this dominant type, which was responsible for much, if not most, of the civilization of the European peoples, was the dolichocephalic blond. The history of the Aryan controversy is briefly reviewed, in order to show the change of opinion from the earlier theories of the original unity of the Indo-Germanic peoples, and the development of the different languages by the hiving off of successive groups of the postulated primitive Aryans, to the later views that Sanscrit and Zend were not the oldest-known forms of the whole group of languages, and that the origin of these was rather to be ascribed to the "collective evolution" of the languages of a group of nomad or semi-nomad tribes, whose languages had originally been more or less closely related. In this process each dialect would necessarily influence its geographical neighbors; in the course of time the stronger would eliminate the weaker; and the present languages, related collaterally rather than by direct descent, would be thus produced. Since the relations between the different languages more or less closely correspond to their present geographical positions, Lapouge thinks it possible that the peoples speaking the different languages to-day may always have been neighbors as at present, and that the Aryan civilization and language therefore developed in Europe. From this point of view, there can be no distinct "Aryan type," as the Aryan civilization and language were both the result of the coa-

lescing of several types. In his opinion, however, the major part of the civilization is to be attributed to a dominant type, and this, he thinks, must have been the "dolicho blond." The brachycephalic peoples, whose remains are found associated sometimes with the dolicho blonds, were, Lapouge considers, the slaves or serfs of the latter.

This theory will doubtless be attacked by the holders of other views. It is difficult to see where the positive proof is found that the dolichocephalic type was also blond. Ripley, in summing up the opinions of various writers, although showing that there is little uniformity in their views, yet advances very plausible arguments to prove that this same dolichocephalic type was brunet or africanoid in character;—definite proof, however, seems almost impossible.

TOTEMISM.—A flood of new light has been thrown on this hitherto rather obscure subject by the splendid work of Spencer and Gillen on the "Native Tribes of Central Australia" (London, 1899), to which attention has been called by Frazer (*Journal Anthropol. Inst.*, new series I; pp. 281-6). Among the Arunta and other neighboring tribes the institution differs markedly from that found elsewhere in Australia and other parts of the world. As a rule, we find that the different totemic groups into which many tribes are divided are exogamic;—each member must marry outside his or her own totem, and this is the case even where the tribe is subdivided into other divisions unconnected with the totemic grouping. In the Arunta, however, the various totemic groups are not exogamic. The whole tribe is divided into two moieties, each of which again is divided into two, so that there are four classes, of which the Panunga and Bulthara together constitute the first moiety, and the Kumara and Purula the second. A member of any one of these four classes is bound to marry into a certain one of the opposite moiety, as, for example, a Panunga marries a Purula, and vice-versa. But each individual, besides being a member of one of these four classes, is by birth a member of some totemic group. In other tribes these totemic groups are each confined to one moiety or class, that is, all the men and women of the Wild-cat totem belong to a single class, so that in marrying they always marry a member of some other totem. Here, however, the situation is different. A man belongs to a certain totem because he was born in a certain region which is closely associated with some animal or plant ancestor, and all men or women born, or, rather, conceived within this

particular region, belong to the same totem. Members of the same totem may therefore be found in all the classes, and the totems cease on that account to be exogamic.

The second point of great interest in the totemic system of these Arunta natives is the peculiar "localization" of the totem. As already stated, the child takes its totem from the particular region in which it was conceived; the explanation of this custom is as follows. In the distant past certain persons lived in the same region which the Arunta inhabit to-day. These individuals were in character half men and half animal, and were in a way the ancestors of the present tribe. At various places throughout the region these people "entered the earth" or buried certain sacred stones, known as Churinga, and there, with those stones or in some natural feature of the landscape, their spirit parts remained. These spirit individuals are constantly on the watch for opportunities to be born, and enter into women who pass near their abode, and are born as children. These, since they are virtually reincarnations of the Alcheringa individuals (as the people of the past are called) naturally take as their totem that which was the totem of the Alcheringa individual whose reïmbodiment they are. Thus, if a child is conceived in a locality in which, according to tradition, a Wild-cat man of the Alcheringa buried Churinga, he belongs to the Wild-cat totem. This being the method by which each individual receives his or her totem, it follows that the different children of one couple may each have a different totem;—a condition almost without a parallel among other tribes where the totemic system prevails.

Perhaps of greater interest than either of the foregoing is the portion of the book devoted to an exposition of the ceremonies which each totem is in the habit of performing. These are, in brief, for the purpose of increasing the supply of the particular animal which is the totem of the group. Thus the Kangaroo totem performs ceremonies, the object of which is to increase the supply of kangaroos; the Bakea-flower totem performs other ceremonies to insure a plentiful crop of bakea-flowers, etc. Moreover, the members of the Kangaroo totem are not forbidden to eat kangaroo, as is generally the case with any totemic group. On the contrary, they may eat of it sparingly, and at times are obliged to eat it;—if they did not they would be unable to perform the ceremonies satisfactorily. The same holds true of all other totems. In early days, according to the traditions, there was no restriction as to how much one should eat, and apparently the members of the totem then had first right to the animals whose name they bore. To-day

they eat but little, but aid others to capture and kill the animal. These facts, taken in connection with the regulations as to marriage, etc., seem to show that in Central Australia, at least, the function of the totemic group was primarily to increase the supply of its own peculiar animal or plant, or if it was a group like the Water totem, to cause rain in time of drought;—its sociologic function, in regulating marriage by dividing the tribe into a series of exogamic groups, is here secondary, and in the Arunta, at least, entirely absent.

It is difficult to say too much in praise of the work done by Professor Spencer and Mr. Gillen. They have produced what is probably the most complete and perfect record of the sacred rites and ceremonies of any tribe of savage men, and apart from the extreme value of the facts they have recorded, their work must stand as a pattern for many years to all other investigators along the same line.

ORIGIN OF GENDER.—Mr. J. G. Fraser, in the *Fortnightly Review* for January (pp. 79-91), presents a theory of the origin of grammatic gender which is, in many ways, quite novel. The theory which he offers is that, at least in part, grammatic gender is due to the marriage of men of one tribe with women belonging to another. A man and his wife would then speak different languages, and each would have their own words for all objects. In time these two languages would, according to the theory, become more or less amalgamated, especially if, as might be possible, the men and women both belonged to the same linguistic stock. In this case, the difference in vocabulary would be chiefly in form and pronunciation, and not an absolute difference. It is assumed that in time these two dialects or languages would tend to become confounded; the proper dialect of each tribe would be spoken less and less correctly, and finally, by elision and otherwise, the duplicate forms would be lost, and only a single one survive. If, in this struggle for existence and "survival of the fittest," the term which finally remained was one that had been used by the men, the word would be of the masculine gender; if, on the other hand, it had been in use by the women, it would become of the feminine gender. Disregarding Mr. Fraser's further remarks on the subject of "Subjective and Objective Gender," a word or two might be said in regard to the theory just outlined. It seems, in the first place, very unlikely that there should have been so general a marrying between tribes speaking different languages. Again, if this theory is true,

it would follow that there would be no regularity in the genders of nouns. While it is true that in many cases there is little assignable cause for the gender of inanimate objects (to which this theory especially applies), yet they can often be grouped into classes with more or less regularity;—which would not be possible were the gender of an object determined by chance alone. Furthermore, gender is not, in general, a difference in the words so much as a distinction between them by means of some suffix or prefix, the root or stem remaining the same. It seems also rather problematical whether masculine and feminine gender could be developed respectively from the words used by the men and women; and the further fact remains that in a large number of languages there is no sex gender at all, the distinction being made rather between animate and inanimate, or on some other basis. In these cases, at least, the theory does not appear applicable